He insists that "the delusion was caused by the mental disturbance that often attends difficult menstruation" (26). She retracted her story because of the appearance of the discharge two hours after telling, then maintained it again the next morning when the discharge stopped.

Erotomania vs. Religious Excitement

Dr. Campbell argues that Mary's alleged retraction also precludes the contrary theory that she confessed out of remorse triggered by the Rev. Caughey's sermons. He insists that when he examined her there were no signs of penetration. He concludes by depicting her as a "nice" girl ("She was especially remarkable for her modesty of demeanour and propriety of conduct" (26-7)) driven into dreaming and finally "crazed by a mere physical trouble" (27).

However, normal emotions do not apply to a lunatic. Once properly "crazed" she did not suffer from "passion" but from "Erotomania":

> The term "passion" however, hardly correctly expresses the idea, as it cannot properly be applied to any emotion the result of insanity; but I cannot find a better word to express the condition .... It is a very sad though not uncommon form of insanity, and the subjects are generally persons of some refinement and education. It differs in one remarkable respect from Nymphomania, having always for its object one individual, and being compatible with perfect propriety of conduct, whereas Nymphomania is quite the opposite, being indiscriminate in its objects, and frequently leading to great immodesty of manner. (27)

The classic "Erotomaniac" is Ophelia, who -- like Mary -- chose to commit suicide by drowning. It seems strange, with his knowledge of and interest in "Erotomania," that Dr. Campbell only indicated "religious excitement" on the form for admission to the Asylum. Dr. Campbell explains this as another misunderstanding attributable to having to communicate to an ignorant public: "it was necessary to give some name to the type of insanity which she manifested" (28). Still, this seems inconsistent not only with his later diagnosis,